Consent is a journal of ideas and opinions on individual freedom.

23

Consent

BODY OF KNOWLEDGE

-Cathy Frampton

(A **Freedom Party** member and spokesperson, **Cathy Frampton** is a homeowner and Nepean ratepayer. She and her husband Bill (who sits on **Fp**'s provincial executive) have two children, the oldest attending school within the Carleton Board of Education. Preferring private life, but concerned with the quality of education and the lack of parental choices within the system, she has become active in politics as a positive voice demanding that governments control spending, cut taxes, and act in an ethical manner. Cathy is founder of the **Coalition for Excellence in Education** and was **Freedom Party**'s candidate in Nepean during Election'95. The following essay was written and circulated prior to that election, resulting in her being accused of making racist remarks by then **Liberal** incumbent **Hans Daigeler**. (See July 1995 issue of **Freedom Flyer** for details.))

In its statements of Guiding Principles, the **Carleton Board of Education** (CBE) stated that it is committed to anti-racism and to aboriginal and ethnocultural equity.

The CBE also cites the **Ministry of Education**'s statement that every Canadian belongs to some ethnic group and that a "Eurocentric" curriculum which focuses on the experiences and achievements of people of a European background marginalizes the experiences and achievements of people of other backgrounds and that we should have a racially balanced curriculum.

An example of so-called Eurocentrism would be the statement that "Columbus discovered America". This is taken to mean that there were no people living on this continent before Columbus and would offend the Aboriginal people. It would be considered teaching from a "Western" perspective and the policy would prohibit a Western emphasis in all subjects taught.

The problem with this is that Western civilization includes the advances of the Greco-Romans through to modern society, not forgetting the Renaissance, the Age of Enlightenment, and the Industrial Revolution. Western civilization also produced logic, causality, mathematics and science, not to mention the self-responsibility of the choice between good and evil, individual rights, and the economic foundations of capitalist societies. Also included are the Western developments in art, music and literature.

How much of this will have to be eliminated to create this "racially-balanced curriculum"?

The multicultural activists within our education system see the Western perspective as being through the eyes of the white man and tell us, for example, that Africans can only feel comfortable if we hold up and treat tribal societies as equivalent to Western Civilization. But in stating this case, the "anti-racists" have included in their policies the very view they oppose, which is that civilization is racially determined.

Yes, we must acknowledge the racism of our ancestors, the explorers who believed that inferiorities were racial. However, we must also recognize that modern western society is made up of many races and religions and languages.

A primitive tribe must never be held to be equal to Western civilization which has put man on the moon. It is a tragic mistake to look at Western civilization as being a racial question. As Professor **George Reisman** so aptly states, "Western civilization is not a product of geography. It is a body of knowledge and values. Any individual, any society, is potentially capable of adopting it and becoming Westernized."

Many immigrants come to Canada to make a better life for themselves than they are able to find in their native country. To suggest that Western civilization must treat equally the values of dictatorial cultures, or cultures that abuse or treat women as possessions, is to give the ultimate insult to the immigrants who have chosen by their own free will to come to Canada for a better and, yes, "Western" life.

It is time to speak out and let the "anti-racist" activists within the CBE and elsewhere know that civilization is an intellectual matter and not a racial matter.

Allowing the Ontario Government to get away with slipping in these policies to please a few special lobby groups and forcing them down to the local school boards undermines not only the values of Western civilization, but of education itself. This is in direct conflict with the Carleton Board of Education's mission statement, "To develop and provide to each learner, an education of the highest quality in a positive environment, with caring, dedicated and effective staff members."

In the proposed document, the CBE mentions a goal of literacy in one of the official languages. But literacy is merely the ability to read and write. It does not necessarily mean excellence in education, and the increasing number of illiterate or barely literate graduates concretely demonstrates the abandonment of excellence in education to one which is mediocre and "politically correct".

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This so-called correctness must be challenged so we may return to a learning and social environment which emphasizes knowledge and values: knowledge to equip students to confidently enter an advanced technological society, and values to equip students with increased self-esteem and an understanding of individual rights which brings respect.

It is only with heightened knowledge and values that our own civilization can progress. This approach would not only reduce racism by looking at issues intellectually, but would also push our civilization back on to a more progressive course and reduce violence through the lessening of frustrations from lack of education.

The Ontario **Employment Equity Act** must also be abolished. This forces the school board to mirror the races (the school board uses the term "diversity") of the community. We must ensure that all teachers have been hired because of their excellent knowledge, values, and ability to communicate, and NOT because of the colour of their skin, their religion, sex or birthplace.

The Ontario **Employment Equity Act** is racist, and a standard based on anything other than excellence compromises the Board's mission of providing the highest quality education.

The current document is insulting to teachers by inferring that they are not capable of effectively communicating with individuals from other races unless they have passed an officially-approved sensitization course. More and more authority has been taken away from teachers so that they are feeling more like administrators and referees than teaching professionals. We must let the teachers teach and communicate their knowledge and values to the students as best they are able, whether in class or on the basketball court. Teachers do not need to be filling out new forms for recording behaviour to be processed by several boards and committees. They need professional respect and a mandate to teach.

In a time of budgetary constraint when the CBE is looking to chop $11 million from its budget, this project would be a good place to start. Not only does it undermine quality education, it calls for additional funds in over 20 places and new departments, boards, committees, or specialized personnel in over 10. The CBE is committed to "measuring" anti-racism, and short of establishing thought police, this project is bound to fail. A simple statement in school policy is all that is needed, stating that racist behaviour will not be tolerated on school property or at school events. This must be accompanied by the willingness to follow-up with appropriate punishment even if it means expulsion.

Let us follow up on dear old Christopher Columbus. Under the CBE's new proposed policy, all non-whites must identify with the natives, while whites may identify with Columbus, but must never know why! Let us ALL identify with Columbus to celebrate and preserve the advancement of Western Civilization --- the only civilization founded on the principle that all races, religions, and cultures are comprised of distinct individuals, each to be treated equally before and under the law.

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"Western civilization produced logic, causality, mathematics and science, not to mention the self-responsibility (of choice), individual rights, and the economic foundations of capitalist societies."

DRAWING THE LINE

Property Rights and the Aboriginal Question

-Robert Metz

(**Robert Metz** is a founding member and Ontario president of **Freedom Party**. The following essay is adapted from **Freedom Party**'s official Presentation to the **Reform Party of Canada**'s **Aboriginal Affairs Task Force**, delivered by the author on February 26, 1995.)

The moment we use the terms "Aboriginal", "Indian", or "Native" IN THE CONTEXT OF DISCUSSING SPECIAL GOVERNMENT POLICY with respect to people identified as such, we are already practising RACISM.

As a representative of a political party whose principles do not permit our advocacy of the establishment of "special status" for any individuals or groups, what I have to say on this subject has already been somewhat predetermined for me.

Fundamentally, we must all learn to recognize that in a truly free society where every individual is equal before and under the law, there are no such things as "Aboriginal rights", just as there are no such things as "French rights", "English rights", "Black rights", "White rights", "Women's rights", "Men's rights", "Labour rights", "Business rights", or a never-ending host of self-proclaimed collective rights whose causes our various federal and provincial governments have championed from time to time.

There are ONLY INDIVIDUAL RIGHTS, which, IN A FREE SOCIETY, accrue to ALL

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BIZARRO
WHAT HUMOR WAS LIKE BEFORE COLUMBUS CAME TO AMERICA.
I'M SO HUNGRY, I COULD EAT A HORSE.
WHAT'S A HORSE?
I WISH YOU'D STOP TELLING THAT STUPID HORSE JOKE. IT'S CORNY!
WHAT'S "CORN"?
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BIZARRO95@AOL.COM

"The notion that 'Anything society does is right because society chose to do it,' is not a moral principle, but a negation of moral priniples and the banishment of morality from social issues." - Ayn Rand

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individuals, regardless of race, sex, colour, creed, interests, or affiliations. Legitimate rights do not accrue as a consequence of one's racial or cultural background or history. Nor should any form of government be based on such grounds. If we believe that for a minute, then we are racists of the lowest order.

The problems faced by Canada's aboriginal peoples are no different from those faced by the rest of Canadians. The things I hear them asking for are fundamentally no different from what all Canadians want.

"The things I hear Canada's aboriginal peoples asking for are fundamentally no different from what all Canadians want."

We ALL want "self-government." We ALL want the right to be free to make our own choices and to determine our own destinies. We ALL want to be free from violence, and be given due respect of our fellow citizens.

Just as Canadians feel that their governments are no longer representing their true feelings and values, Aboriginal peoples are faced with a leadership that does not seem to reflect their true feelings or values either. But even more reassuring, and what many may find surprising, is that aboriginal peoples in general do not feel any different than Canadians in general.

In a July 5, 1993 **Montreal Gazette** column by **William Johnson** ("Leaders appear out of touch"), he reports the results of a **Statistics Canada** "Aboriginal Peoples Survey", which was a follow-up to the 1991 Canadian census. 625,710 Indians, Metis, and Inuit were questioned about language and lifestyle.

Significantly, the survey showed that most do not live on reserves or aboriginal settlements. In fact, 64% of Indians live outside of Indian settlements. As Johnson correctly comments, "Self-government, then, can hardly be a solution for the problems of the two-thirds of Indians who live away from the reserve."

But most importantly, the survey asked what specific measures would best address the problems in aboriginal communities. The most popular answer among aboriginals, reflecting a similar demand in the rest of Canadian society, was "more policing". Only 4,240 of the 625,710 people questioned endorsed the concept of "self-government", while a return to a traditional lifestyle was endorsed by a mere 3,385 people.

In stark contrast, 58% of NON-aboriginal Canadians support self-government for aboriginal people, according to results of the Spicer Commission (1991). It has been suggested that this could be because the majority of Canadians do not hear the voices of the average aboriginal individual, but DO hear conflicting voices of native leaders whose definition of self-government is very different from theirs, and among some leaders, includes the power to exempt aboriginals from the **Criminal Code of Canada** and the **Charter of Rights and Freedoms**.

Most Canadians would not, I believe, accept the latter proposition as a condition of self-government. The same **Spicer Commission** that reported 58% of non-aboriginal Canadians support self-government also reported that 85% of non-aboriginal Canadians favour more equitable treatment for the country's aboriginals. An exemption from the supreme laws of the land would surely not qualify as equitable treatment, even by the furthest stretch of the imagination.

Fundamentally then, the proper principle on which to base any land claim settlements, rights, and government, is the principle of individual rights under which ALL individuals are guaranteed their fundamental rights to freedom of speech, freedom of assembly, freedom of association, and the necessary PRIVATE PROPERTY RIGHTS to enable the exercise of such freedoms.

"We all want 'self-government.' We all want the right to be free to make our own choices and to determine our own destinies."

Unfortunately, we are far from the idealization of this principle, and we cannot move forward until certain important issues are resolved, not the least of which are outstanding aboriginal land claims with the federal government. It is my understanding that, as of 1992, there were still 310 outstanding specific land claims covering 53% of the surface of Canada, including downtown Vancouver, which is part of one claim.

I am not in a position to judge which of these outstanding claims have merit, and which do not, though I will go out on a limb to suggest that downtown Vancouver is unlikely to be handed back to any aboriginal group.

Any workable solution to this dilemma must be based on the principle of establishing legitimate private property rights. Property rights, in turn, establish OWNERSHIP, and define the RESPONSIBILITY for such ownership.

Private property rights make "self-government" irrelevant, since in a free society ALL individuals "govern themselves" and are free to do whatever they will --- so long as they do not violate the similar rights of their fellow citizens. When that happens, we need the protection of such rights by the supreme law of the land, a law that treats us all equally, on the basis of our actions, and not on the basis of the colour of our skin or on our ancestry.

Many aboriginal leaders fear the privatization of reserve land. As aboriginal writer **Roger Obonsawin** put it in a **Globe and Mail** article ("How do we protect our treaty rights?" - May 4, 1993): "The privatization of reserve land strikes at the very root of the Aboriginal understanding of our relationship to the land and of the agreements in the Royal Proclamation and subsequent treaties. Other proposed laws involving governance, taxation and exploitation of our natural resources will also be contentious, since they will let Ottawa absolve itself of its fiduciary responsibility to our people."

This argument, I believe, is a disservice to aboriginal peoples. It begins on a racist premise that by virtue of their race, all aboriginals share the same "understanding of (their) relationship to the land", and concludes with a plea for the continuous subsidization of aboriginal groups by the rest of Canadian society.

In an age where our governments at every level are on the verge of bankruptcy, the continued subsidization of aboriginal groups is both irresponsible and destructive. I quote from a **Reader's Digest** condensation of **Lorne Gunter**'s article from the **Alberta Report**:

"Canadians remain generally ignorant of the size of Ottawa's current spending on native programs. For Indians alone (387,829), the federal government budgeted $4.4 BILLION for

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(4) The issue of SELF-GOVERNMENT is a diversion from the real issues. We must never allow ANY government in Canada to be formed around any racial criteria.

(5) Any land claim settlements must allow individual aboriginals the full right to privately own their own land, including the right to buy, sell, rent, or mortgage that land to, from, or with anyone of any racial background.

(6) We must be careful to avoid any agreements or settlements that divide people according to their race. Racist policies require some way of determining whether individuals belong to one race or another, which is usually the most repugnant aspect of such policies. We do not need apartheid in Canada.

Aboriginals deserve better than apartheid. They deserve the full rights, responsibilities, and privileges of Canadians --- as citizens --- not by meeting a racial test.

It's time to draw the line. Let us all work together to entrench private property rights in Canada's constitution, and to form a government that respects, honours, and protects such rights.

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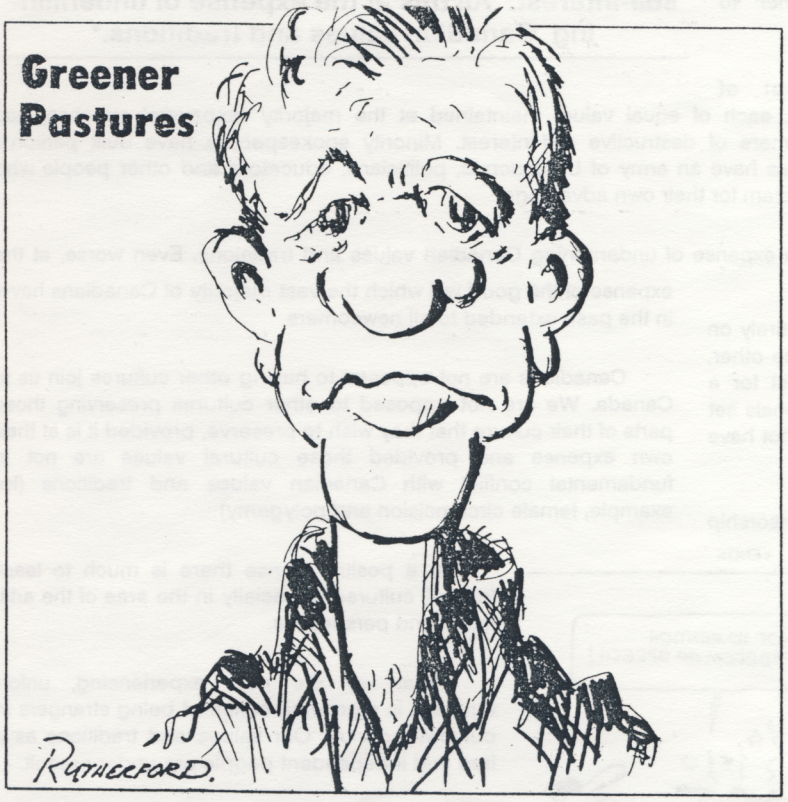

Jeff saw the movie *Single White Female*, but as far as he's concerned the scariest thing around is being heterosexual white male . . . and living in Ontario.

IN DEFENCE OF DISCOMFORT

-Doreen Kimura

(**Doreen Kimura** is a professor of psychology at the **University of Western Ontario**. A **Freedom Party** member, she is also past president of the **Society for Academic Freedom and Scholarship**. The following essay originally appeared in the January 1995 edition of **University Affairs**.)

North American universities are undergoing strong pressures to eliminate from their classrooms any behaviours, including those pertaining strictly to academic content, which might make anyone uncomfortable. These trends are having negative effects on the quality of university education. At all costs, we must retain the right to render intellectual discomfort in our teaching and research.

"That a university would ever administer disciplinary action because a professor was discussing ideas that were by some criterion unpopular is so alien to the concept of a university that it is difficult for a rational mind to comprehend."

The recent document, "**Framework regarding prevention of harassment and discrimination in Ontario universities**", from the **Ontario Ministry of Education and Training** and the proliferation of race relations and sexual harassment tribunals throughout the country are examples of initiatives that tend to dictate how we should think, act and speak on a variety of issues. Such initiatives encourage broad constraints on what may be said, under penalty of being accused of creating an "uncomfortable" or "negative" environment. While perhaps originally envisioned as a means to promote fairness in treatment of disadvantaged groups, they are aptly named in that they have themselves become mechanisms of harassment.

Let me focus first on the evils of such tribunals in contaminating what is taught in courses and discussed in classrooms. In the social and biological sciences particularly, where much of the content may relate to the biological nature of the human condition, ideas discussed in a course will often run counter to the political ideology of those who support or are employed by tribunal offices. I will give an actual example from an unnamed university --- deliberately not named because I truly believe that similar things could happen on almost any Canadian campus today.

A professor of psychology discussed in one of his classes (among other ideas) evidence that men and women might be innately different in terms of nurturant behaviours toward infants, that male homosexuality might in some cases be a consequence of prenatal maternal stress, and that there are group race differences in IQ test results. The first two propositions are respectable theories which I myself discuss in a class I teach on human sex differences. The third is an established fact, whatever its causal basis. While I am not privy to the details of exchanges in the classroom, the ultimate outcome was that the professor, as a consequence of a student complaint that he was creating a "negative" environment, was suspended for several months from his position on a charge of sexual harassment. He was also told that if and when he returned to the classroom, there would be "observers" stationed in his class to ensure that he no longer created such an environment.

This is a state of affairs which even the most paranoid of us would have thought impossible a few years ago. That a university

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would ever administer disciplinary action against a professor because he or she was discussing ideas that were by some criterion unpopular is so alien to the concept of a university that it is difficult for a rational mind to comprehend. The central function of a university is the advancement of knowledge, which can only be achieved through open unfettered discussion by faculty and students alike, free of any threat of punitive consequences.

A key phrase in the **Canadian Association of University Teachers**' statement on academic freedom is that such freedom is to be exercised "regardless of prescribed doctrine". Yet there actually are academics, extremist feminists for example, who will defend such punitive measures. To them, anything that makes a woman uncomfortable or that is perceived to be "demeaning to women", be it fact or plausible hypothesis, should not be introduced in a course. For some sensitive individuals, this might well wipe out entire sections of courses not only in the biological and social sciences, but in history, philosophy, and politics as well. What I find demeaning to women in this attitude is the implicit assumption that women cannot deal with hard facts or rational theories as well as men can. But even if that were true, it can never be an excuse for not allowing the truth to be uttered, and particularly not in an institution which exists for the purpose of advancing knowledge.

Finally, a few words about a related barrier to academic freedom --- the chilling effect of the threat, particularly to male instructors, of frivolous or retaliatory charges of sexual harassment. Too often, these complaints are brought by disgruntled students who have not done well in a course. In two cases I know of, the charges rested entirely on the duration of eye contact (in one case felt to be too long and in the other, too short!). We would all agree that some mechanism must exist for a student to avoid genuine harassment, although the extra-legal tribunals set up within most universities are certainly not the answer. But we cannot have free discussion in a setting where such trivia are taken seriously.

It is time we rid our institutions of learning of the erosive censorship disguised as human rights tribunals.

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MULTICULTURALISM UNDERMINES VALUES

-Dick Field

(**Dick Field** is chairman of the **Voice of Canadians Committees**, a network of concerned Canadians whose mission it is to uphold Canadians' fundamental freedoms. A **Freedom Party** supporter, his following essay originally appeared as "Multiculturalism undermines values held by Canadians" in the December 23, 1994 edition of the **Toronto Star**.)

Thirty-five years ago, the majority of Canadians accepted the concept of multiculturalism because we felt that it would help newcomers integrate into Canadian society.

Unfortunately, no sooner had the concept been proclaimed by the federal government than the added concept of a "mosaic of cultures" was pushed on an unsuspecting public. This concept put forth the very damaging idea that newcomers could come to Canada and keep their own culture and that we, the taxpayers, would pay them to do so.

This concept was diametrically opposed to the strongly held Canadian tradition that newcomers should come to Canada, leave their problems and ancient hatreds in the old country, join the majority culture here, and work together to build Canada.

"The concept of separate cultures, each of equal value, maintained at the majority taxpayers expense, has spawned a nightmare of destructive self-interest. All this at the expense of undermining Canadian values and traditions."

The concept of separate cultures, each of equal value, maintained at the majority taxpayers' expense, has spawned a nightmare of destructive self-interest. Minority spokespeople have built personal political fiefdoms as have an army of bureaucrats, politicians, educators and other people who manipulate the system for their own advantage.

All this at the expense of undermining Canadian values and traditions. Even worse, at the expense of the good will which the vast majority of Canadians have, in the past, extended to all newcomers.

Canadians are not opposed to having other cultures join us in Canada. We are not opposed to other cultures preserving those parts of their culture that they wish to preserve, provided it is at their own expense and provided those cultural values are not in fundamental conflict with Canadian values and traditions (for example, female circumcision and polygamy).

In a positive sense there is much to learn from all cultures, especially in the area of the arts, foods and perspective.

What we are now experiencing, unfortunately, is a growing sense of being strangers in our own country. Our values and traditions as a free and independent people are under assault.

We do not blame the minorities themselves, when we are thoughtful. We know it is the

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B. C. BY JOHNNY HART

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fleets, the European monarchs looked to the New World as an alternate source of cannabis.

Thus, at the dawn of the seventeenth century, Spain was sowing hemp in Chile, New England was growing hemp for Britain, and the French Royal Warehouses promised to buy all the hemp that Canadian farmers could grow.

During this period, bounties were often awarded for hemp cultivation, many taxes could be paid in hemp stalks, and severe penalties were often imposed upon farmers who did not produce a sufficient quantity of cannabis hemp. Many modern cities and regions took their names from their main crop, producing Hampshires, Hempsteads, and Hamptons.

The difficulty at this time was not in growing cannabis hemp, but rather in preparing it for market. Sophisticated hemp breaking machinery was not invented until the 1920s. Prior to that time, cannabis hemp was of necessity a labour intensive crop, requiring a process called "retting" to prepare it for use. The long outer fibres of the cannabis plant needed to be separated from the inner pulpy hurds, and this was accomplished by soaking the stalks in water until the inner hurds had rotted away sufficiently for the fibres to be easily removed.

The importance of cannabis hemp diminished somewhat in the nineteenth century. Although trees did not replace cannabis hemp as a primary source of paper until the late 1800s, the advent of steam power reduced the need for hemp canvas sails in the navy, and the invention of the cotton gin allowed cotton fibers to be retrieved with much less labour than hemp.

The nineteenth century also saw the birth of the first international trade in "mind altering" substances. The world trade in drugs began to pick up speed. A prime mover in this trade was Britain, whose naval supremacy allowed her to trade extensively in tea, alcohol, tobacco and opium all around the world.

Opium was popular amongst the Chinese, but banned by the Chinese rulers. The Chinese government accepted only gold at this time for the huge quantities of tea which Britons consumed fanatically, and the dynasties of China had succeeded in monopolizing the world's tea production. The gold payments to China were bankrupting the British government treasury in the 1820's, so in order to recoup this gold, opium was sold back to Chinese consumers through various Chinese intermediaries (the "hongs"). The Chinese lost their monopoly when tea plants were smuggled out of China in the 1850's and tea plantations were established in India and Ceylon (Sri Lanka).

"The nineteenth century saw the birth of the first international trade in 'mind altering' substances. A prime mover in this trade was Britain."

The spreading use of opium among the Chinese population caused alarm among the leaders of the Chinese government, who finally decided to ban all trade in opium within their nation. The action shut off a huge market from British opium traders, and in 1839 Britain declared war on China to maintain the right to sell opium to the Chinese. Once the British had won "the **Opium War**", they created what the Chinese called the "**Unequal Treaties**", which stated that China had to pay the full costs of the war and concede the British a trading outpost island (Hong Kong) until the year 1997.

In 1871, gold was discovered along the Fraser River in British Columbia. About 2000 Chinese came from the exhausted California gold mines to work in the new mines along the river. In 1881, the **Onderdonk Construction Company** was granted permission by the Canadian government to bring in 17,000 Chinese labourers from the South Chinese province of Kwagtung to work on the railroad in British Columbia. The company promoted a "get rich quick" scheme to entice workers, promising them a quick return to their homeland and riches beyond their wildest dreams.

The callous exploitation of these men who would subsequently face brutal labour gangs is one of the darker moments in Canadian history. Over 4,000 Chinese labourers died building the great national railway. When the railway was completed and the gold mines were exhausted, Vancouver found itself with thousands of impoverished Chinese living in tents and shanty towns. These men were willing to take any work available, often at wages around four dollars a month. Barred from most social intercourse and disdainful of alcohol, the Chinese population lived a ghetto-like existence in Chinatown. Since North America was considered essentially British by the Chinese, they saw no reason not to bring into Canada opium sold to them by the British.

Organized labour movements within British Columbia feared depressed wages and a flooded labour market, and quickly came to see the Chinese "coolies" as their enemies. They lobbied the government to restrict further immigration and the Canadian federal government responded by instituting a head tax on Chinese immigrants of fifty dollars, a tax which steadily increased until it had reached $500 a head by 1904. Hatred of the Chinese population in Vancouver resulted in labour riots during 1907.

Then Deputy Minister of Labour, **William Lyon MacKenzie King**, was appointed to investigate and settle Chinese property damage claims. During his investigation, King discovered the use of opium among the Chinese population, and hit upon a unique solution to the labour crisis. He decided that the only means of eliminating the civil unrest was to eliminate the Chinese. In his capacity as a private citizen, he submitted a report titled "**The Need for the Suppression of Opium Traffic in Canada**". This report was largely based on sensational newspaper stories depicting the ruin of white women caused by opium use.

"Up until the 1920s, cannabis extracts were used in patent medicines to treat about twenty different ailments. Queen Victoria herself was an avid advocate..."

King's report led to the creation of the **Opium Narcotic Act** of 1908, which prohibited the import, manufacture and sale of opiates for non-medical purposes. The Opium Narcotic Act of 1908 has provided the basis for all other Canadian legislation dealing with the use of illicit drugs to this day, despite the fact that it was created solely to eliminate an undesirable element from the labour pool, and gave no regard to medical, social, or any other scientific research to back up its necessity or wisdom. In fact, it is doubtful that MacKenzie

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King had ever intended the Act to be applied to any segment of the white population at all.

Difficulties in enforcing the act and the development of illicit smuggling networks prompted the establishment of a Royal Commission on Chinese opium smuggling. The recommendations of the committee resulted in the **Opium and Drug Act** of 1911. This Act expanded the list of prohibited drugs, made simple use and possession of the prohibited drugs and offense, and widened police powers of search and seizure. In 1920, one year before King became prime minister of Canada, the **Opium and Drug Branch** was established by the **Department of Health**, and was put in charge of enforcing narcotics legislation. The RCMP worked very closely with the Drug Branch, and their service was rewarded with ever more lenient laws regarding their right to search and seize the property of suspected drug users.

Up until the 1920s, cannabis extracts were used in patent medicines to treat about twenty different ailments. **Queen Victoria** herself was an avid advocate of cannabis medicine during her lifetime, and as well fed it to all the songbirds and rare birds in the Royal sanctuaries. During the '20s, three states in the US made cannabis illegal, all without the benefit of any scientific studies. These laws were put in place to harass and deport the minority groups who favoured different drugs than those of the European population. These unfounded and racist laws were to find their way into Canada, assisted by **Maclean's** magazine, which in the early 1920s ran a series of articles about the illicit drug trade in Canada.

These articles were written by Mrs. **Emily Murphy** under the pen name of "**Janey Canuck**" and were later compiled into a larger book entitled "**The Black Candle**". Mrs. Emily Murphy was Canada's first female police magistrate judge, and was also a leader of the Irish Orange Order, a religious group which then wanted a pure white Canada. Her articles were very biased and sensationalized. In one chapter, a Los Angeles County Chief of Police was quoted as saying that "...persons using this narcotic smoke the dry leaves of the plant, which has the effect of driving them completely insane. The addict loses all sense of moral responsibility. Addicts to this drug, while under its influence, are immune to pain. While in this condition they become raving maniacs and are liable to kill or indulge in any forms of violence to other persons, using the most savage methods of cruelty without, as said before, any sense of moral responsibility."

When "The Black Candle" was released in 1922, its sole purpose was to arouse public opinion and pressure the government into creating stricter drug laws. The RCMP used this book to increase its power along with making cannabis hemp illegal under the name "marijuana" in the Opium and Narcotic Drug Act of 1923.

In 1938, the Mayor of New York, **Fiorello La Guardia**, commissioned the **Greater Medical Association of New York** to study the effects and use of marijuana. Their report was published in 1944, and remains one of the most comprehensive studies done on the health and social effects of marijuana smoking. Among other things, the study found that "the behaviour of the smoker is of a friendly, sociable character, and aggressiveness and belligerence are not commonly seen". The study also found no relationship between crimes of violence and marijuana. The recommendations of the report were ignored.

"In 1954, a new offence was created in Canada --- possession for the purpose of trafficking. The sentence for this crime was immediately doubled the following year..."

In 1954, a new offense was created in Canada --- possession for the purpose of trafficking. The sentence for this crime was immediately doubled in the following year, raising the maximum penalty to fourteen years imprisonment from seven. In the late 1950s, a federation of welfare agencies, supported by the British Columbia Medical Association, lobbied the federal government to take a more realistic view of the necessity for harsh anti-drug laws in Canada. They urged that the laws be re-written to at least distinguish between the so-called "hard" and "soft" drugs. The National Medical Association did not support this recommendation, and it was ignored.

The **Single Convention on Narcotic Drugs** took effect in 1961. While this Act

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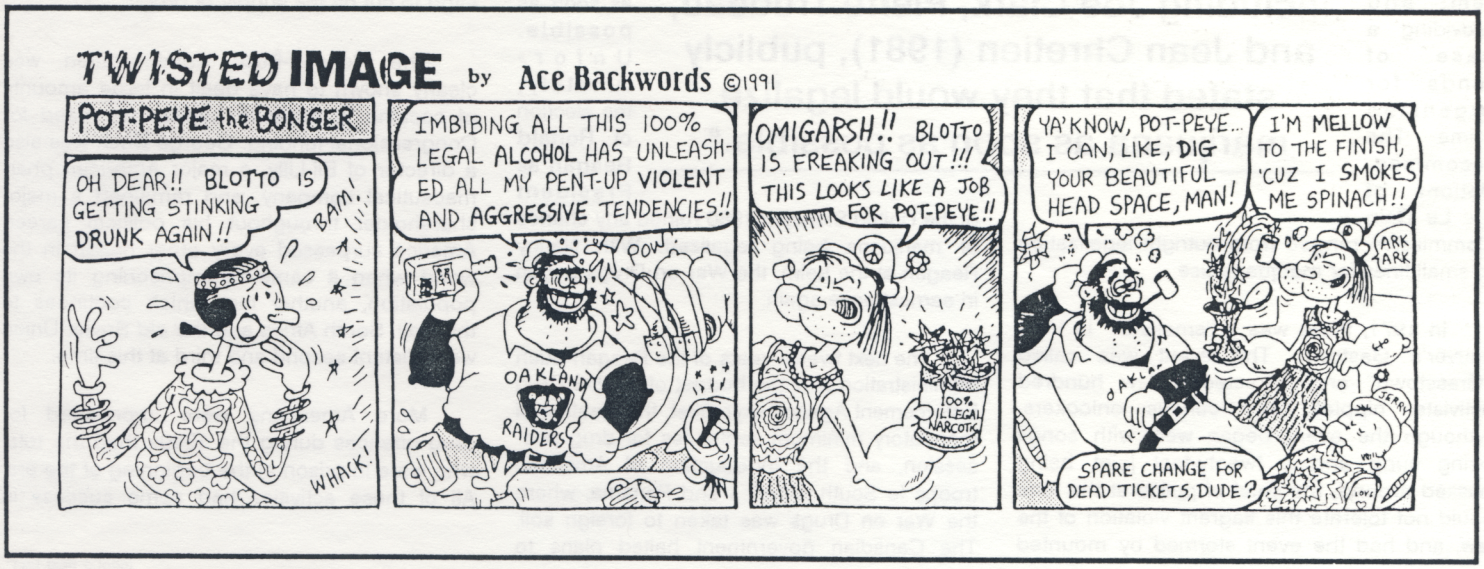
TWISTED IMAGE by Ace Backwords ©1991
POT-PEYE the BONGER
OH DEAR!! BLOTTO IS GETTING STINKING DRUNK AGAIN!!
BAM!
WHACK!
IMBIBING ALL THIS 100% LEGAL ALCOHOL HAS UNLEASHED ALL MY PENT-UP VIOLENT AND AGGRESSIVE TENDENCIES!!
POW!
OAKLAND RAIDERS
OMIGARSH!! BLOTTO IS FREAKING OUT!!! THIS LOOKS LIKE A JOB FOR POT-PEYE!!
100% ILLEGAL NARCOTIC
YA'KNOW, POT-PEYE... I CAN, LIKE, DIG YOUR BEAUTIFUL HEAD SPACE, MAN!
I'M MELLOW TO THE FINISH, 'CUZ I SMOKES ME SPINACH!!
ARK ARK
SPARE CHANGE FOR DEAD TICKETS, DUDE?

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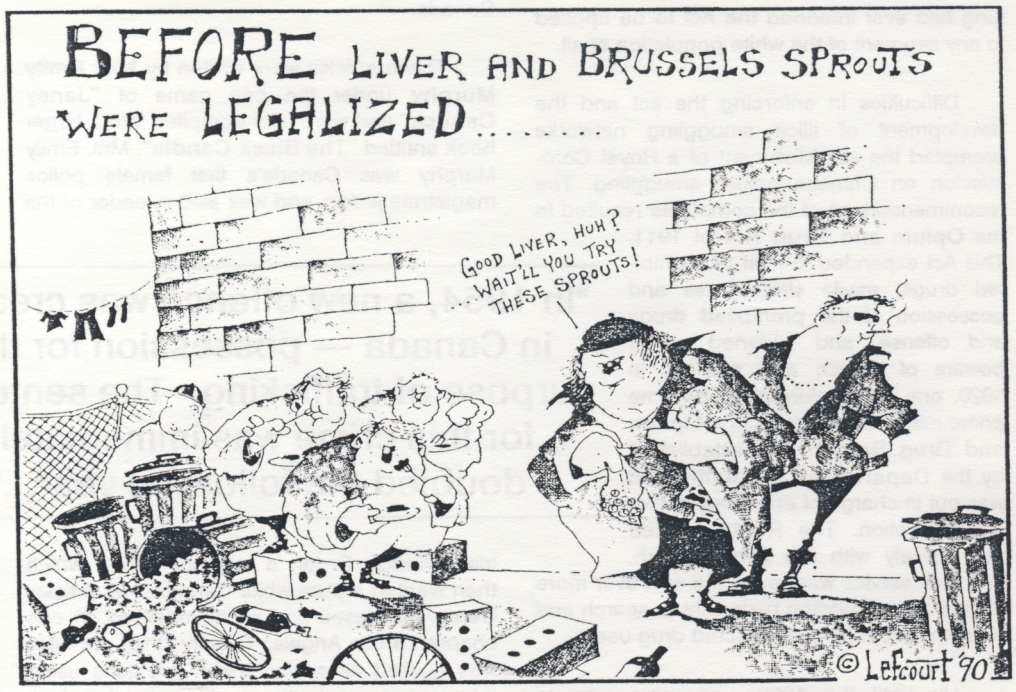
eliminated whipping as a remnant of the anti-Chinese days, it also increased the minimum penalty for cultivation to seven years, and that for importation and exportation to fourteen years. This provided the marijuana laws with the second heaviest minimum sentences under Canadian criminal law, surpassed only by those imposed for capital and non-capital murder.

The sixties saw the use of marijuana among Canadian youth become more widespread than ever before. The Canadian government seemed to be easing up on marijuana prohibition. The Minister of Health and Welfare was quoted as saying that "both the Canadian and US governments, by employing scare tactics, have been guilty of the indiscriminate overkill which has been effective only in reducing our own credibility."

In the early 1970s, both the Canadian and American Medical Associations agreed that marijuana is not a narcotic. The **Le Dain Commission** was appointed in Canada to undertake a complete and factual study of marijuana use and its effects. The results of the study were presented to the government after four years and four million dollars worth of research.

Like the New York La Guardia study of 1944, the Le Dain Commission recognized that the use of marijuana is not linked to violent crime in any way. It also concluded that prohibitionary laws have only served to created a sub-culture with little respect for the law and law enforcement, as well as diverting law enforcement capability, clogging the judicial system, and providing a base of funds for organized crime. The recommendations of the Le Dain Commission ranged from outright legalization to small fines for marijuana use.



In 1971, there was a "smoke-in" in Vancouver's Gastown. The event was called "Grasstown" and attracted a few hundred activists, hippies, and curious onlookers. Although the event began well, with songs being sung and a twenty-foot joint being passed around, the chief of police at the time could not tolerate this flagrant violation of the law, and had the event stormed by mounted policemen followed by the riot squad. The end result was that many injuries were suffered by those participating in the event, as well as by innocent bystanders and local shopkeepers who did not identify themselves quickly enough.

By the late 1970s, there seemed to be a consensus in parliament that marijuana needed to be legalized. Many politicians of the time, including **Joe Clark**, **Pierre Trudeau,** and **Jean Chretien** (1981), publicly stated that they would legalize marijuana as soon as possible. Unfortunately, the election of **Ronald Reagan** as President of the United States in 1980 ruined any chance of marijuana being legalized. With Nancy Reagan at the helm, the War on Drugs began in earnest once again.

"Many politicians in the 1970s, including Joe Clark, Pierre Trudeau, and Jean Chretien (1981), publicly stated that they would legalize marijuana as soon as possible."

The next twelve years of the Reagan-Bush administration saw the budget of the US Drug Enforcement Agency skyrocket, the creation of mandatory minimum sentences for drug possession, and the introduction of American troops to South America and Panama, where the War on Drugs was taken to foreign soil. The Canadian government halted plans to legalize marijuana out of deference to the American position, not wishing to create any conflict with our great neighbour to the south. The holding pattern has continued to this day. This essay is not nearly long enough to give a full accounting of US government atrocities committed in the name of their "War on Drugs".

Programs like the spraying of Paraquat and other poisons over outdoor cannabis plantations in Jamaica and Mexico, resulting in contamination to local water supplies and biological damage to children, continue to this day. Throughout South America, US troops burned villages and killed native farmers in an effort to cut off the supply of drugs.

The Reagan-Bush administration was clearly shown to have dealt in large amounts of cocaine in order to bypass the need for Congressional funding. George Bush was also a director of Eli-Lilly, a major American pharmaceutical company, and remained a major shareholder throughout his political career. America surpassed every other nation in the world when it came to imprisoning its own population, another fact which continues to this day. South Africa and the old Soviet Union were distant second and third at this time.

More Americans were imprisoned for drug offences during the 1980s than the total who were in prison at the beginning of the era. All of these activities had some success in

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suppressing the cannabis trade, but the result was only an increase in the popularity of cocaine, as it was smaller and much easier to conceal and smuggle.

In 1993, Vancouver residents held the first "smoke-in" in that city since 1971. Over 3000 people gathered at the Vancouver Art Gallery and marched to City Hall to protest the unfairness of Canada's Narcotic Control Act.

Grassroots organizations have been springing up all across North America, demanding that the drug laws be changed. People are becoming aware of the real costs of waging the so-called War on Drugs. The economic drain, social strife, and government oppression resulting from this situation have become apparent as our governments go to more and more extreme lengths to curtail the use of cannabis hemp as well as that of other herbs and intoxicants. The Conservative government introduced a bill in 1992 which would have doubled the penalites for marijuana possession and widened the scope of prohibited substances. The bill did not pass because of the Conservative election defeat in 1993.

"More Americans were imprisoned for drug offences during the 1980s than the total who were in prison at the beginning of the era."

The new Liberal government introduced Bill C-7, which is very similar to the Conservative bill. The Minister of Health, Dianne Marlow, stated that she will be issuing licenses for agricultural hemp cultivation once Bill C-7 has become law. Bill C-7 is now coming up to 3rd reading in Parliament. {Editor: Since the original writing of this essay, Bill C-7 has been temporarily withdrawn because of objections raised within the Liberal caucus. It may be re-introduced as early as September or October/95.} C-7 doubles penalties for first-time possession of marijuana, makes anything that can be considered a drug that isn't already approved as a drug a controlled substance under the act, increases arbitrary powers of search and seizure by police, and brings Canada in line with recent international conventions on drug enforcement.

Bill C-7 effectively brings the American war on drugs into Canada and makes Canadian civil rights subservient to the American driven international conventions. The other thing Bill C-7 is supposed to do is to legalize the industrial low THC strain of the plant. But industrial hemp is already legal to grow in Canada; it was a policy direction within the Ministry of Health that kept permits from being issued to grow it. In 1993, only 11 licenses were granted, all either to police officers or for limited scientific research.

While C-7 does allow the industrial strain to be grown for fibre and hurd (the inside portion of the plant to make paper from), it does not allow the production of the seed. The seed (technically a fruit) is the best overall source of protein on the planet. Keeping control of the seeds (forcing the farmer to buy the approved seeds from the seed company) makes hemp into a cultivated crop that would have to be grown on a farm. This defeats the benefits of hemp being an uncultivated plant that can be grown by anyone, anywhere. Sterilizing the hemp seed substantially reduces its nutritional content, denying Canadians a major food source.

Bill C-7 is a slightly revised version of Bill C-85, the Psychoactive Substances Act, which died on the order paper of the last Conservative government after 2nd reading. Bill C-85 was publicly opposed by the head of the **Canadian Police Chiefs Association** --- unless the government was willing to substantially increase its drug enforcement budget.

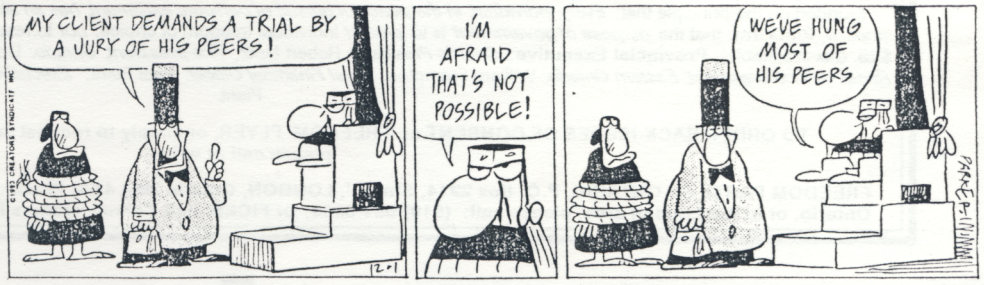
Ethan Nadelmann, co-author of the editorial calling for the legalization of drugs in the current **Rolling Stone Magazine**, Drugs in America, and author of **Cops Across Borders: The Internationalization of U.S. Criminal Law Enforcement** and an assistant professor of politics and public affairs at Princeton University says Bill C-7 has no basis in scientific research. It will not do what it says it intends to do. Prohibition doesn't work. "Most of societies' problems with drugs are with drug prohibition. Drug prohibition leads to problems of organized crime, impurity of the drugs, unsafe unknown doses, increased potency of drugs, and corruption among police officers." If Bill C-7 passes, we will slip further into a police state and will be spending more of our budget on police, prisons and health care.

Nefariously, while cannabis consumers were reeling from the U.S. inspired War on Some Drugs, in 1988, the Canadian Parliament passed what must be the most severe cannabis censorship law in the world. To advocate the legalization of cannabis, to promote the consumption of marijuana for medical reasons, to advocate the use of cannabis hemp for fibre, to show how marijuana is grown, to put out newsletters, magazines or videos talking positively about marijuana (or any "drug, herb or substance" prohibited by government) could invite a criminal prosecution with penalties of $100,000 for a first offence, and $300,000 for a second offence, with 6 months to one year in jail. Only one member of parliament dissented --- **Svend Robinson** (NDP - Burnaby-Kingsway).

In 1988, Canada Customs stopped High Times magazine from entering the country. At this time, **NORML** (Canada) had been charged under section 462.2 of the Criminal Code for handing out pro-legalization brochures to high school students, and two stores in Ontario faced prosecution for selling grow guides, newsletters, **High Times** magazines, **The Emperor Wears No Clothes**, and **Hemp: Lifeline to the Future**. {Editor: NORML won its case before the courts, but the victory may be appealed. Charges against the Ontario stores have been dropped.}

America's War on Drugs is now in our backyards. Nobody's winning. <END>

THE WIZARD OF ID BY BRANT PARKER and JOHNNY HART



THE SECOND CARROT

-Murray Hopper

(**Murray Hopper** is a founding member of **Freedom Party**, now in charge of special projects. The following essay drew the attention of **Financial Post** editor **Diane Francis** in a September 29, 1994 commentary.)

The most appalling welfare statistic I know is this one, which relates to New York City: Population in 1943 --- 7,473,000; in 1993 --- 7,323,000. On welfare in 1943 --- 73,000; in 1993 --- 1,200,000. Think of it. During a 50-year period in which the population of New York declined by 150,000, the welfare rolls multiplied over 16 times!

Every society operates on some system of rewards and penalties; for the "carrot" of our weekly paycheck there is the "stick" of 40 hours of our labour. Let us apply to the "carrot" of the welfare cheque the "stick" of the **Dutch-Clock principle**.

Some years ago, in Southwestern Ontario's tobacco belt, tobacco was sold by means of the "Dutch-Clock" auction, which worked exactly opposite to the ordinary auction, in which the price is bid up, with the high bid winning.

In the Dutch-Clock auction, a price was placed on a particular board-lot of tobacco before bidding started. As the clock ticked, the price dropped by "x" dollars per second, with the first bid taking the lot.

Before considering how the above might apply to a welfare system, let us acknowledge the three seemingly-intractable problems associated with the delivery of welfare by governments over the decades: the creation of dependency; uncontrollable costs; fraud and abuse.

"Let us acknowledge the three seemingly-intractable problems associated with the delivery of welfare by governments over the decades: the creation of dependency; uncontrollable costs; fraud and abuse."

For simplicity's sake, we will assume that the welfare period begins on the first day of the year and that the January cheque is $1000.00. Immediately, the Dutch-Clock begins to tick and the welfare entitlement drops by one dollar a day throughout January, which means that the February cheque is reduced by $31.00 to $969.00. By the end of the year, the cheque would be down to $635.00; after two years, down to $270.00; and down to zero by the end of September of the 3rd year.

But something else begins to function on January 1st --- a "second carrot", so to speak --- whereby the welfare recipient is permitted to earn, by his or her own efforts, two dollars for every dollar lost to the Dutch Clock, with no questions asked.

Both parties benefit: the welfare recipient is urged to abandon dependency and seek gainful employment; the government immediately begins to save on costs. Thus, the procedure points the way toward a possible solution to the first two of the three welfare delivery problems identified above.

We might even have a "Dutch-Clock Deficit-Reduction Plan" whereby these dollars, instead of going back into any public treasury, must go instead into an escrow account set up for the sole purpose of paying down our horrendous government debt.

This is a catchy idea, but will it catch on with the politicians? Aye, there's the rub. <END>

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